

# Wings of Truth.

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# Wings of Truth.

## Business Notices.

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### "Wings of Truth."

"Higher and still higher

From the earth thou springest

Like a cloud of fire ;

The deep blue thou wingest,

And singing still dost soar,

And soaring ever singest."—*Shelley*.

—:o:—

## Editor's Straight Talk.

THE Brotherhood arrangements are getting on very favourably now, and gradually everything is reaching perfection.

It may be all arranged by the time this reaches my readers.

We want everybody to understand, however, that it is still TO GROW, so far as benefits to members go, and that in a few months' time we shall have many more advantages to offer them than we have now even.

All the same, our work so far bids fair to be very satisfactory in every way, and we are able to offer and obtain higher percentages for our members, so far as reductions in the price of goods are concerned, than they could possibly obtain anywhere else, for the simple reason that we give absolutely *everything* of the percentages allowed off to our members. In the world of occult matters, and in publications, treatments, etc., this percentage varies from 20 per cent.



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to 50 per cent. In the ordinary run, that is to say, tradesmen dealing with the necessities of life, it varies from 5 to 30 per cent.

*As soon as possible*, and when the list of members enables us to do so, we shall open a reading-room, and arrange for monthly meetings of a social nature for the exchange of ideas, for research and experiment, and for the purpose of introducing members who desire to form acquaintanceship. This is not possible just yet, but will be shortly, we hope.

It should be noted in the case of books published by firms not in co-operation with the Brotherhood, that we can *always* obtain them for *members* at trade price—an important consideration.

In this issue of WINGS commences a series of articles on "Suggestion and its Uses," by Harrison Brown, the well known and inspired author of "How to control Fate through Suggestion," "Man's Greatest Discovery," etc., etc. Mr. Brown is one of the most successful and popular men in America in this particular line of thought, and possesses himself the most wonderful powers of will, and highly developed senses.

I have also been asked to notice a new School of Hypnotism which is about to start under exceptional conditions, and which promises very great success, and certainly fills a long felt want here in London. *The Gibbons School of Hypnotism* is conducted by Mr. J. W. Gibbons, a man who is not only a gifted scholar and possessed of considerable



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power as a hypnotist, but who has also given years to the study, both here in England, under the French masters, and also has made a special study, whilst in India, of the oriental methods of the Naransh Yogis. Tuition in these methods can ordinarily be obtained only in India, at a cost of £50, and more. A synopsis of the classes will be found in our advertisement pages. The classes will be given in terms of five weeks each, with two lessons weekly, with living subjects for experiment so that *practical* knowledge will be instilled into students as well as theoretical. The fees for each term seem to me ridiculously small considering the tuition given, £2 12 6 for the course of ten lectures. This is the first attempt to establish any such School in this country, and I believe it will be an unprecedented success. Anyway, I'm going to attend Mr. Gibbons's lectures myself—I can't say more, can I?

By the way, I missed out Colville's article last month, but it will be found in this month's issue as usual.

I had a letter from a subscriber in Cambridge, which amused me not a little. She declares that two of her friends have become Mental Scientists (poor little name, for what have you not become responsible!); one is very thin, and worries, the other is fat, and, presumably, does *not* worry. Now according to the theoretical laws of the Science of Mind, that thin woman should have grown plump and ceased to worry, and the dame who was overburdened with this too, too

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solid flesh ought to have become thin—indeed, she turned vegetarian, hoping to do so. But, alas! the thin woman is still angular and anxious, and the fat one has grown fatter than ever—ergo, something is wrong with the Science!

This same correspondent knows a man who became a most *enthusiastic Scientist*, spent hours a day in meditation, and heard a lady in London lecture on it. Now he is suffering from paralysis. *Again* the fault of the Science!

Now I believe there may be many people who take up Mental Science either as the thin worrying woman, the woman who didn't worry and got fat, or the man who enthused and overdid the whole thing; but the illogical accusation is in putting it on the *Science* when it was the *application* of the science.

Look! I have a box of paints, a palette, brushes, canvas, two men; I hand the materials in turn to first one, then the other, saying, "Paint me a picture." The one man is a master of his art; cunningly he lays on the pigment, deftly he handles his brushes, and by and by the blank canvas glows as with life. The other man is no artist; he is, perhaps, just as much in earnest, but he dabs and daubs and rubs out, and the canvas becomes a dirty smear, spoilt because he didn't know how.

An artist works upon certain given lines, but he works with something more than his fingers and brain—he works with his soul, and his soul understands the fundamental principles of the art, the soul perceives the

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truths of nature, and acting upon a basis of scientific application expresses *itself through the trained medium*. It would be doing injustice, gross injustice to the pigments to assume that the one artist's failure was due to the paint and brushes—he used the same. It is doing like injustice to the law of Life to assume that it is its fault because some bungler fails to apply it properly.

It is not enough to read a hand-book or two on the subject and expect to have *mastered* it and to show forth its teachings. Such is impossible. Take the thin lady who worried ; how did she *apply* her Science if she did not master the A B C of it and *cease* worrying ? Take the fat lady ; she probably adopted a wrong diet, that is to say, ate too much altogether, or, perhaps, too much cereal, pulse and starchy food, under the mistaken notion that bereft of flesh food she needed greater bulk in non-flesh eatables—a case of *over-stoking*. I have never taught, and I do not know of any rational exponent of the Science who does so teach, that it is to be made an excuse for abusing natural laws ; that because you say, “All is good,” you can over-eat, or over-anything else with impunity.

If you do that you are actually scratching the Law with one hand and stroking it down with the other. Added to all this some people simply cannot realise that they must live the law every moment of their lives, let their application of it be as regular and as consistent as the involuntary action which fills the lungs with oxygen and empties them by day and night, year in, year out.



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*That is Living the Law.*

As for the man with paralysis, I judge he had an overdose of Science that it amounted to a mania, and that in addition to some cause already pre-existent, it resulted in a general collapse ; again *over-stoking*, though in a different sense.

I hope I have made this quite plain to you, and that somebody will pause awhile and *think* before they blame the LAW for the results which follow its misapplication.

I have been again asked for details concerning the *Success Circle*, so old readers will pardon the reiteration.

Briefly, then, it rests upon this foundation : ALL IS VIBRATION. *Thought* is vibration, and *organised* thought force can direct the flow of unorganised thought force and turn it into any required channel. If all things in nature are vibration—that is to say, composed of *atoms*, continually moving at different rates of speed—then *thought*, which is the most powerful and the highest form of vibration known, next to spirit, *thought*, when many hundreds of people are all concentrating on the same thing at the same time, led by *one organised mind*, can so raise the rate of vibration surrounding each individual, that he or she appears naturally to turn into the channels which lead to success in life, to attract the *good*, and to find their business thriving under the new conditions. Vibration is everything, and by changing your rate of vibration you can alter your circumstances from bad to good.

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*It is not magic, it is the Law;* so that if you are tired of present conditions, join the SUCCESS CIRCLE, and GROW out of the blackness into the light. I have spoken so often about these vibrations which are set in motion by thought; of the mighty thought-waves which travel right where your conscious will commands them; and MY *thought* can so aid yours and strengthen it that, by speaking the word of Success for you daily, I can help you to the SUCCESS you desire.

Name your desire, and try as far as possible to expect what you want to come to you. You will get it by your relation with the infinite truth and by the mighty power of my thought vibrations, which, flowing out from the organised centre of my being, carry a swift vibratory current to aid your lower vibrations, and thus build you up in the truth. Remember that your part is that of expectancy, and that I will build you up in strength, and teach you to stand alone.

Man is absolute master of the forces of nature did he but realise his power. Have faith, concentrate all your mind upon your needs when you are sitting with me at night, and out of the Infinite Good your own will come to you.

Those who want to understand more of this *Law* should read my little book, "Concentration, and the Acquirement of Personal Magnetism," 2/6, post free.

I take a deep interest in my members of this Circle, and when joining I wish them to send me a brief letter (written on one side of the paper

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only) stating their chief need, and the principal drawbacks to their development—(*I will not read letters that are written on both sides of the sheet, or the writing crossed, or in pencil, unless 5/- is enclosed for my time ; but a brief letter on one sheet I attend to FREE*), and also send a *photo*, with name and address and date of birth written on the back—do not send one that needs returning, I want it to help me with your vibrations ; it is easier to *treat* a person than a name !

By the way, I received a small bottle of Tooth Polish from a "Success Circlite" who has been trying to work her vibrations into Success. The Polish (*or liquid*) is a good sound basis to work up from, seems very pleasant to use, and is said to be very purifying to the gums and teeth. It is called "Otto-Lyn" Dentifrice, price 1/3 per bottle, post free. Ask your chemist to get it for you.

I am bringing out a new monthly magazine—only a little one, yet a big little one. It is of four pages only, price one penny, or 1½d. post free, 1/6 a year. It was quite my own idea, and I am delighted with it.

*The Predictionist* is the title, and I am to be Editor. It is to be *entirely* devoted to William Heald's prophecies of coming events of national, political and international affairs, not forgetting the money markets.

Mr. Heald has proved himself a clever prophet, and his Chromoscopy is such a wonderful science that this little paper will be an immense success, and should events justify it, we may publish it weekly later on.



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William Heald is not infallible, but he has made some remarkably accurate predictions, and will be worth following in the new magazine.

It will be published on the fifteenth of each month for the following month's events. That is to say, February issue will be published January 15th, and so on. Everybody should get this paper and keep track of the predictions.

### SUCCESS CIRCLE.

*Having found many would-be circlites unable to join the 9 o'clock circle, I have decided to do away with any fixed hour, and my "circlites" will find the vibrations come to them just as freely, perhaps more so. Hold the belief that you MUST succeed. That by my powerful vibrations I can assist you and INTEND to do so. I charge NOTHING for my treatment. It is free. A PREMIUM to Subscribers, and open to ALL sending in 5/- as a year's subscription (post free) to WINGS OF TRUTH. As single copies cost 6d., or 7d. by post, my offer is worth taking.*

—:o:—

## Cultivation and Practice of Mesmeric Power.

BY FRANK H. RANDALL,

*Author of "Your Mesmeric Forces : How to  
Develop Them."*

PART V.

TRANSMISSION OF VITALITY.

AT the present time much interest is being manifested by the general public in matters psychological. It has

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been helped out of its innocently superstitious notions to a matter-of-fact recognition of the mental and psychic possibilities in man. To this end literature has been successfully working.

Students will, nevertheless, find that there are still many quite intelligent people to whom such subjects as are dealt with in these articles are strange, apart from, and probably uninteresting. This is so quite naturally, *i.e.*, because in all departments of study there enters personal sympathy or aversion. There is also the matter of congeniality to temperament. It will be found that different persons will hold different attitudes of mind towards different subjects, and this is so with regard to every known department of study. Singularly enough, though, the science of human life and its possibilities has often to endure keener criticism than the most orthodox of sciences. In matters of psychology people will believe what appeals to them; in matters of physiology they accept what they are taught.

It is something to know that from psychology, or the science of man's finer forces and powers, answers to many abstruse problems that occur to the human mind are earnestly expected by the most thoughtful of mankind.

Such questions as "What is the use of it all?" "Is it of any advantage in my practical daily life?" or "How is it people do not adopt the truths more generally?" are frequently asked in connection with psychology. Physical science meantime

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goes on unquestioned, developing, altering and executing. It can commence manipulation from a postulated atom or endeavour to make a thorough guess at the processes of creation. Yet, asked of what use it is to him, "the man in the street" will say he knows nothing about it. Ask him, however, whether the knowing of his fellow man's powers and the knowing of himself has any interest for him, and he will immediately meet you in natural sympathetic agreement, awe-stricken at your conversation, even if afterwards he swings back with a temporary forgetfulness of such matters into a more customary reliance in the recognitions of orthodoxy.

You may inquire why I speak in this way ; well, it is simply to obtain, if possible by comparison, as great a confidence in favour of the finer powers of which we are all capable as physical science does, and so well deserves by its being practical. Here, then, you will gather that for psychology, as embracing such matters as are dealt with here, is claimed practicableness.

Questions, then, must be expected. Those who ask them are entitled to be regarded as being in earnest. The thing, therefore, is to have something satisfactory to offer in reply. In this respect I merely refer you to the simple practices given in last month's article, and invite you to try them for yourselves; and in addition I would like to give some further tests and practices, which I can also invite you to apply for research's sake whenever opportunity offers.



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*Some further test experiments.*—Ask someone to act as a subject for an experiment. In your own way disabuse their minds of any notion of awful or undesirable occurrences. Lay their hands with slight pressure flat upon yours. Arrange the position of your fingers so that they touch your subject's hands near the wrist-bone and root of the thumb. In doing so you come into contact with important nerve cords that proceed up the arm to the spinal column, and thence to the brain. Hold your hands steadily in this position until you feel that they are equal in temperature, which should be an indication that there is an equilibrium of vital force between you. At this point you, as the operator, slightly tension yourself, and thus make yourself *positive* and your subject *negative*. Remember, *positiveness* commands *negativeness*. Now, with a steady concentration of mind, *project* your nerve energy down the nerves of your arms into the hands of your subject. Your intention during this performance should be to make your subject feel a nerve sensation up his or her arm. In many instances the sensations will be, as I said previously, similiar to that given by a more or less active shock from a galvanic battery.

Many persons whom you test in this way will be found susceptible. To all who would become practical operators it is exceedingly useful to have the knowledge of some such ready and convenient test, and whenever an opportunity offers, to apply it. Success in any small attempt will not only strengthen

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your confidence, but will also have the necessary effect upon your *positive* abilities as an operator. Be prepared, however, to find that some persons with whom you experiment may not be affected at all. Different degrees of susceptibility will manifest in different subjects, and different sensations will be experienced according to degree of susceptibility. You will find, for instance, that some will feel an intense warmth in the palms of their hands and up their arms; others will experience a distinct vibratory sensation; and in the most susceptible, a strong electric-like shock is felt, which commences in the palms of the hands and extends up the arm, and thence, by way of the spinal column, over their whole system.

*How to proceed with persons who prove susceptible.*—With those who are susceptible to the above test you may further proceed in the following manner. Ask them to stand upright with hands firmly by their sides. Place your hands flat upon their back, between the shoulder blades. Remain in this position until you are conscious of a peculiarly sympathetic warmth existing between yourself and your *subject*; then contract your muscles and retire very slowly backwards, a few inches at first, and then to a distance of a foot or so. Your intention here should be to magnetically draw your subject backwards. Repeat this process several times (at least a dozen times) by returning to the shoulder blades. During this experiment you should be prepared to

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see your subject wavering and inclining backwards to you, an indication that you have a magnetic effect upon, and a proportionate control over him. Such indications should spur you on to more energetically attract him backwards.

*Performance of "passes."* Next in order of experimental mesmerism is the performance of what are termed "*passes*." They comprise the methods of transmitting vital force by manipulation. Let me just take you to a consideration of them.

In making *passes*, the hands are the chief agents through which the vital energies flow from operator to subject. Generally speaking—and I say this, because to deal in detail here with *passes* would require many pages, whereas all who are sufficiently interested will be able to find a full explanation in the volume, "Your Mesmeric Forces," etc.—they are performed from head to feet, or *vice versa*; the former for the purpose of *producing* a mesmeric effect, and the latter for *removing* it. They are also performed in two ways, *i.e.*, (1) with the hands in contact with the body of the subject or patient as the case may be; (2) with the hands not in contact with the body.

*Passes in contact* may be used for invigorating, strengthening or contracting the limbs, and also for removing any effect produced thereby. *Passes without contact* may be adopted in cases where sleep, soothing, subduing or steadying influence is required, and also for removing any effect produced in this respect.



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The chief point to remember is that passes *down* the body produce a mesmeric effect, while passes *up* the body remove any effect that has been produced. For instance, passes *down, without contact*, produce a soothing mesmeric coma, but when reversed and performed up the body awaken the subject to a normal state.

*(To be continued.)*

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## The Law of Conquest over Environment.

BY W. J. COLVILLE.

### PART II.

WHEN Marie Corelli wrote "A Romance of Two Worlds," and glowingly described in the course of that mysterious tale the mystic "Heliobas" and his fascinating sister "Zara," she wrote learnedly with regard to human electricity and the electric germ at the centre of every organism. In that deservedly popular book she has undoubtedly proclaimed to the world some of the greatest scientific verities which have ever been discovered. When we realise that we all contain this human electricity, which is far more than "animal magnetism," and immeasurably more than anything pertaining to the vegetable and mineral realms, and when we further know that by means of it we can perform wonders of healing like unto those recorded in that marvellous book, we shall every one of us admit that truth is indeed stranger than fiction. No novelist has ever written a work of imagination which has equalled, far less transcended, the

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possibilities of human attainment in metaphysical or supramaterial directions. We read in the Old Testament that Elijah, Elisha and other great Prophets healed the sick even to the point of restoring lepers and raising the seemingly dead. We know it is quite possible for critics to question whether the Shunammite's son or anyone else was actually dead and raised to life again, but it certainly goes without saying that if there is any history at all in Biblical tradition these people were believed to be dead, and were so far gone that no medical skill could do anything more for them. It is a well known fact that leprosy is regarded as incurable at the present day. Father Damien, the self-sacrificing priest who gave up his life to attend a settlement of lepers, was not acquainted with the necessary scientific aspects of the question essential to the protection of his flesh, noble man though he was in every philanthropical direction. He carried spiritual light and blessing to the leper colony, and when he eventually succumbed to the physical malady it was simply because he was not aware of the power whereby an individual can bid defiance to the ravages of disease as a consequence of having developed the electrical principle within his organism. This can be developed only by protracted mental, moral and spiritual concentration, not simply by any prescribed knowledge, nor by any exterior operations. In every age of the world the same testimony runs like a golden thread through the sacred literature

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of all peoples ; that which could not be done by the lesser powers of medicine and surgery was accomplished by some greater spiritual force. We have not a word to say against medicine or surgery ; we are no foes to the medical profession, for knowing how many excellent men and women are its ornaments, we are ever ready to testify to the self-denying zeal exhibited by them. Doctors of all varieties do a great deal of good in many cases ; still, it is perfectly compatible with the high meed of praise justly extended to an honourable profession to say that where cases are pronounced incurable and people are termed incorrigible, a higher Spiritual Power can come in and pronounce them curable and corrigible. We challenge the whole Christian Church to live up to its Text Book when it reads from the New Testament many words therein contained reported to have fallen from the lips of the "Divine Man." "They shall heal all manner of sickness and all manner of disease." Had there been curable and incurable kinds of disease such words could never have fallen from the lips of a wise and holy teacher. But who are they who shall cure all manner of sickness and disease ? They are apostles. As long as those who at length became apostles were only in the disciple stage they could only cure some kinds of sickness and disease, and the scientific narrative in the New Testament says that when they had little faith they could do little ; but when they had attained to more faith they did more. "According



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to thy faith (or the measure thereof) be it unto thee." When Christ healed a woman afflicted with greivous disease, or cast out unclean demons possessing those who were regarded hopelessly insane by their contemporaries, He said on many occasions, "According to thy faith be it unto thee"; "Sin no more, lest a worse thing come unto thee"; "Be of good cheer, thy faith hath made thee whole; go in peace." He did not attribute to Himself all healing agency; efficacy was not vested entirely in His acts, or such words as these could never have been chronicled as addressed to patients who were healed: "Thy faith hath saved thee; according to thy word be it unto thee." Every one who is healed, heals himself; a healer is one who induces another to heal himself. Every one who is healed by faith is healed by his own faith eventually.

An intelligent "faith-healer" is one who stimulates to activity faith hitherto latent or dormant in one in whom it needs to be rendered active. Every one who is healed speaks his own word of emancipation, it must be vibrated through his own system as the result of his own utterance; but one who is a successful healer calls upon you to speak the word for yourself. First the healer speaks alone, then you and he speak together, finally you speak rightly yourself without the assistance of anyone else, just as when it is necessary to take breathing exercises for the purpose of tone production. A singer or elocutionist who leads a class in correct and deep breathing sounds a note, repeats

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a word, and breathes as all should breathe, in presence of assembled students; then having demonstrated in his own case the right way of breathing, of singing, or of speaking, he invites all the students to breathe with him as he breathes, so that all breathe together, sing together, speak together; then having learned the right way of breathing and the scientific art of tone production, they can, on their own account, in his absence or presence, take their tones correctly without further assistance. A healer's action can never be a substitute for your own action. A teacher can never do your work for you; an intelligent healer is like a mathematical demonstrator. There is no better illustration than the mathematical, because it is axiomatically exact. A student may not know how to solve a problem, but a professor knowing well how to solve it takes chalk and blackboard and works out the example in the presence of students, saying, "This is the rule for solving this problem." When they follow him they must take their own utensils and work out the problem according to the example set by the professor, for no matter how many people solve a particular problem, it is solved by the application of the one rule and in no other way. Until you know the rule you may wish to solve the problem, yet you cannot, for knowledge is necessary as well as desire. Faith is essential, but intelligence is needed as well as fidelity to conviction.

*(To be continued.)*

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Will our readers study our advertisement pages? Much that is good and useful is advertised therein.—ED.

## Wings of Truth.

### Suggestion.

A SERIES OF ARTICLES UPON ITS PLACE  
AND POWER.

BY HENRY HARRISON BROWN.

*Editor of "Now," and Author of "How to Control Fate Through Suggestion," "Not Hypnotism, but Suggestion," etc. San Francisco, California, U.S.A.*

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- The Power that makes all other Knowledge Practical.

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#### DEFINITION AND POWER.

MAN lives within an organism termed his body. He comes into contact with the external universe through five channels, named the senses. It is thus that the latent intelligence within the Ego is called into activity. Whatever thus comes in touch with the Ego and awakens a feeling is a Suggestion. All thoughts spring from sensations. All sensations spring from



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suggestions. Thus is it true that Suggestion rules the world. However, it is only upon those who are ignorant of their power that Suggestion has power to rule unpleasantly ; for man has within himself power of choice, and can decide in what manner any suggestion shall affect him.

It is necessary to understand Suggestion in this general sense before I attempt to teach the technical use of this principle of human life. The masses live upon the sense plane. Such are controlled by sensations. These sensations are awakened by suggestions from the world about them. Since man is thus directed and controlled, it follows that by taking advantage of this law he can be led into paths chosen for him ; that society, government, and individuals can, by understanding this tendency of human nature to be guided by Suggestion, lead the world in any desired direction.

Suggestion is the power that all persons use instinctively and unconsciously in all their conduct with their fellows. It is the power that each obeys every moment of life. Not an instant is one without the power of Suggestion. Not an act that is not occasioned by it. It is the universal factor in human life. Then we can say that there is no other knowledge equal in power to the law of Suggestion. It is the law of human manifestation. From the study of this law there is derived the science and the art of Suggestion. This art is but the application of this law of Suggestion to daily life, just as natural law has been applied in other fields

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of human conduct. Suggestion thus has a technical meaning. In mental science *a suggestion is anything used with a pre-determined purpose to awaken a chosen thought in the mind of another.* It matters not how this suggestion is conveyed. It can appeal to any one of the five senses, or it can be conveyed telepathically. Word, look, gesture, glance, smile, attitude, odour, flavour, touch, thought, all convey the Suggestion of the Ego.

This is the power of suggestion : He who controls the thoughts of another is master of that other. He who controls his own thoughts is master of fate. This is the entire limit of the power one person has over another. All the beliefs of the past or present concerning the power of "evil eye," of "subtle occult power," of "injurious magnetism," "voodooism," and any mysterious power, even including the Holy Ghost of the religious revivals, are all simply the natural effect of Suggestion. No matter what thought is taught or claimed, there will always be some who will accept it and act under it. It is the acceptance of the suggestion that completes the work. The one can give the suggestion, the other can receive or reject. This covers all the ground ; it is the limit of human power.

Note well that hypnosis is only one of the many results of Suggestion. It is not necessary for sleep on the part of one person that a suggestion be accepted and enter into the life so as to produce a change in health, desire, or psychical development. The mental

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attitude of the one is it desired to influence is to be that of receptivity. All such receive suggestions not antagonistic to their desire, that do not arouse antagonism. Any suggestion that is antagonistic is not received. The law of Suggestion is : We receive all suggestions that are in the line of our faith or fear. All others we reject.

### RELATION OF SUGGESTION TO METAPHYSICS.

Thought Healing under many names is now an established fact. There is but one healing power, and that is life itself. There is but one way in which healing is done, and that is nature's way. There can be but one fundamental principle; there may be millions of methods of applying that principle. No matter, then, whether healing is done under the name Metaphysics, Ontology, Christian Science, Divine Science, Mental Science, Magnetic Healing, Health Cure, Hypnotism, or under that which I use, Soul Culture, the principle is one.

Life is infinite. The Soul of man is but a manifestation of infinity. It is always life, and not death. It is a question of manifestation. It is more or less life that is manifested each moment. All any healer can do is to bring life into a more positive manifestation. Since there is but one method through which nature awakens latent powers, it follows that we must use that method. That method is by way of the senses and sensation. Since whatever appeals to the senses is a suggestion, it follows that Suggestion is the ever-present



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and necessary factor in all healing. These various names are only names for methods more or less intelligently applying Suggestion. The Christian Scientist could do nothing but for this ever-present law of Suggestion. No matter for his denial, he uses precisely the same means of cure that the Hypnotist uses. It is Suggestion all round. One may use it orally, one silently ; one may depend upon diploma, and one upon reputation ; one may appeal to faith, and one to reason ; one may claim each Soul as authority, and one a book or person.

Still, beneath all this lies the one fact upon which all human manifestation depends :—*I am that which I think I am. Strong convictions control life.* It is the "Faith" of Jesus and the religionists ; it is the Fear of the Voodoo victims ; the belief of the churchman. There is no law of nature or of human nature more important than this law of Suggestion—*A man is that which he thinks he is.*

Realising this, it is evident that all one has to do to heal another is to bring him or her to persistently think health. When this thought is thus held no disease can remain, for man cannot hold opposite thoughts at the same time. To approach a sick person with anything that arouses faith in any method is to suggest cure. Persist, and the cure comes. That is, persistent Suggestion works cure by keeping before the mind the thought of cure. Whatever other factors there may be in the economy of nature, they are all subservient to this one of Suggestion. It would be a very brave

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man who would say that there are not manifestations of force with which we are acquainted. Soul forces may number millions, but they are all subject in their manifestation to this one law of Suggestion. Only as Soul comes in contact with that which is not itself does it awaken to a sense of its own power, and it is only through Suggestion that this contact comes. I have tried to make this fact plain, that it may be understood that I am seeking unity where is now diversity in the field of Thought Healing. Upon the principle of the unity of life, and upon the law of Suggestion, there may be unity of method, of effort and of power.

*(To be continued.)*

—:o:—

## Physical Culture.—VII.

By J. D. K. COUSTON.

As taught by Mr. C. W. BIGGS,  
*Superintendent, Hampstead Public Baths and  
Gymnasia.*

PARALLEL BAR EXERCISES—*continued.*

I N addition to all the foregoing exercises, there is one thing which must be learned before it will be possible for the gymnast to perform any of those wonderful combined feats upon the parallel bars that are the envy of all who have witnessed them. That one thing is a very difficult one, and is the most essential feature in gymnastic performances, and is known as “balancing.” When once the tyro has mastered the art of balancing, then he may consider himself well on the high road to efficiency. There are two

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balances in general use, namely, short arm balance and long arm balance. They are usually portions of other exercises, but may be practised separately in the following manner.

EXERCISE 12.—Spring on the hands to the position ready for swinging. Then depress the muscles and sink to what has already been explained as a “short arm rest,” and swing forward in so doing. As the legs come back, carry them right up above the head, and let the ankles loop over towards the front a trifle. Take care that your grip of the bars is firm. Then further depress the muscles and bring the legs right over and alight upon the mat. When the body has reached a doubled up position it will be found necessary to release the hands and throw the body up, in order that the legs may be brought down, a feat that is performed instinctively. In performing any such difficult feats as balancing, take care that someone is ready to catch you, if necessary; that is to say, that someone is “standing” for you, a precaution that is never overlooked by even the most expert performers. In balancing always keep the head well back, as it is only by so doing that the inclination to topple over is averted. In addition the elbows should be kept well into the side. Do not forget how to alight upon your feet, and exhibit no signs of fear.

EXERCISE 13.—This is the last parallel bar exercise that I intend to quote you at present, and in the nature of things, is the most difficult. A deal of practice and care is necessary for its successful accomplishment, but the time and labour will be well spent if



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success is ultimately attained. I am referring to the "Long arm balance." Briefly it is to spring on the bars to a long arm rest, then swing forward, and at the return backward swing throw the legs above the head, balance them, and complete the exercise as in the preceding one, keeping the arms fully extended the whole of the time. Once again do not fail to note that an assistant is ready to catch you should necessity arise.

### TRAVELLING RINGS.

In the parallel bar exercises we have mainly developed the "pressing" muscles, and it remains to equalise matters by looking for a means of developing the "pulling" muscles. This has been provided for us by the use of what are known as "Travelling Rings." They are, of course, hung from the roof, and are rings of steel or iron, leather covered, attached to ropes. Each one is placed at such a height from the ground that you may frequently knock your head against them, but it has been noticed that after a few such incidents the gymnast develops an astonishing memory as to the exact locality of the rings. About six or eight of these rings are to be found in general use, and are placed about eight feet apart. As before stated, they are used for pulling exercises, and will be found invaluable in the development of the biceps in particular, but very little practice being necessary before the effect is to be observed in the size and rigidity of the biceps. There are many exercises that may be performed upon the

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travelling rings, but I will content myself by giving the most useful one.

Seize the end ring with the right hand, step back a little, and then run towards the next ring and secure that with the left hand. The hold must be retained on each ring, and of course the return swing must be taken. When you reach the original starting point pull at the ring in the right hand and keep the left arm extended. As soon as you have pulled the right ring well over to you, release your hold upon it and allow yourself to swing round and face the opposite way, holding on to the ring in left hand. You should now have reached ring No. 3, which must be seized with the right hand, and on the return swing pull at the ring in your left hand, keeping the right arm extended the while. Then release the hold you have upon the left hand ring and swing to ring No. 4, and so on until you have accomplished the whole row. When fairly proficient try and pull yourself from ring to ring along the complete length and back again, but never exceed this, that is, do not keep travelling up and down. Throughout the whole of the exercise the legs must be kept straight and the back well hollowed. Properly performed, this exercise upon the travelling rings is one of the neatest and most effective feats to be seen at any gymnastic display, and always earns well merited applause.

From this point we will pass on to

### ROPES.

There is no fixture in a gymnasium that lends itself to so many different forms of

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government as do ropes. One would think that there is but one way to climb a rope. That such is not the case is only too true, there being at least a score of different ways. The principal of these are "Left hand leading," "Right hand leading," "Hand over hand," in addition to various means of avoiding the use of the feet. Then follow hand and feet together, and more difficult still, keeping the legs at a right angle, "stirrup" climbing, and many others. The first that I intend to quote you is that known as "left hand leading," but I had best, perhaps, say a word or two as to the ropes. They can be of three kinds, the chief two of which are the knotted and the plain. The latter consists of a fairly thick plaited hempen rope, quite plain all the way, whilst the former is of similar material with knots at about a foot apart, commonly known as "Turks' heads." The value of ropes, like rings, is in their pulling qualities, but they serve, in addition, to enhance the powers of the leg in gripping, and greatly strengthen the abdominal muscles.

*(To be continued.)*

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## How to Make a Magic Mirror.

THE article I print herewith is taken from a book I ordered from the States recently. It is called the "Mystic The-saurus," and is a most wonderful publication. The price is 5s., and the author, W. F. White-head, is a learned adept whose words are worth their weight in gold.



## Wings of Truth.

The book can be bought from News E. Wood, 617, La Salle Avenue, Chicago, Ill., U.S.A., and I strongly advise all who are interested in the unseen and who wish for communication with the Astral Brotherhood to get a copy. I would not part with mine for anything; it was not sent for review, I bought it as you might do.

“The first essentials are that the would-be mystic should *live the ideal life*. Right actions and pure thoughts are essential, as they drive away and destroy all vain and frivolous hindrances. Aspire, and you will be inspired. Do the work you find ready to do; its clear conception shows the time to act. Do not defer a good action, as opportunity is lost through procrastination.

“Thus *thinking, acting and living* the ideal Mystic life you will make rapid progress to a stage of development where we may be able to communicate with you.

“Having arisen from a selfish existence to the Mystic Ideal Life—and *not before*—you are in a proper condition to seek relations with us through the Magic Mirror. You are now fit to undertake its construction.

### THE MAGIC MIRROR.

“*The wise Mystic makes his own Mirror*; not that it cannot be made for him, but that if he makes his own Mirror it will more surely accord with his own personality—a *necessary correspondence*—and besides, it will not prove a *bar* to communication like one impregnated with the selfish and perverted forces of some other person, whose

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sole object is of a financial nature. Unless special and worthy reasons exist for doing otherwise, you will make your own Mirror. Procure the following materials for the work : One  $6\frac{1}{2}$  by  $8\frac{1}{2}$  concave glass, free from flaws. This size is not an arbitrary one, but that most convenient. Small can of best turpentine asphaltum. This will be found ready for use when needed ; do not dilute it, and keep the can tightly corked when not in use.

“A new piece of cardboard or heavy paper, about 8 by 10 inches, to put under glass when coating. This will be a handy means of handling the glass, which will adhere to the cardboard wherever the asphaltum runs over its edge and prevents the furniture or covers from being soiled while the work progresses. A box, dust-tight, to hold the cardboard and glass while the different coats of asphaltum are drying ; one pint of spirit of turpentine, high grade, with which to clean brush, glass and saucers. This amount will be enough for the complete work if care is taken not to waste it. A new one-inch hair brush, some new cloth to clean the glass with, and two bright, clean china saucers ; a light wooden box fitted to the glass, to receive it when the Mirror is completed. This can be made out of a caramel box that any confectioner will give you. The box is of the required depth. It should contain an inside border, on which the glass is to rest so as to come a little above the bottom. Make the inside border out of wooden strips. The cover may be made to keep in place by rubber bands, allowing it to be removed

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when using the Mirror. Make the box before you make the Mirror ; when you can, use the glass for a pattern without injuring the asphaltum back. Such a box as we have described is the most convenient.

“ There are no superior materials in existence with which to make a Magic Mirror. Under no circumstances use anything but asphaltum to coat the glass. *Good Mirrors are always dark.* If you like, procure half a yard of cloth, of any desired colour, to wrap the Mirror in, instead of keeping it in a box. If a cloth is used always hold the Mirror by it or the coating will stick where touched. Everything used in the work should be clean, fresh and *new*. The total cost is from one to two dollars.

“ Keep your project from the world ; meditate seriously on your undertaking, and purify yourself in every way for its successful performance. Let your mind be actuated by lofty inspirations and desires when you make your Mirror. Let care and worry and self be forgotten by employing the mind wholly with the work in hand and the purposes for which the Mirror is being made. It is well to read this article over carefully, in fact, just before the work is undertaken. Let the day for commencing the work be bright and the surroundings calm and cheerful, with nothing to disturb the agreeable conditions. With your materials enter a room that has been thoroughly set in order ; free from taint of any kind, and, *facing the East*, commence the work.

“ Pour a little turpentine into one saucer



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and some asphaltum into the other. With a piece of new cloth clean the glass well with turpentine. This will make the asphaltum adhere to the back. Clean the brush well, also in the saucer of turpentine. Having placed the glass concave, or hollow side down, on the cardboard or paper, carefully coat its *convex* side with the asphaltum, beginning at one end of the glass and working gradually to the other. Lay the coating on smoothly and evenly, not stopping for any other purpose until it is finished. Do not go back over your work; any imperfection in the coating is to be remedied by another coat a week later, three such coats being usually necessary to make the glass opaque.

“The coating being finished you will now magnetise the work as follows: with the right hand, held with the palm about three inches over the glass, you will describe a circular motion for a minute or so and then do the like with the left hand. The line of motion made by the hands will intersect each other you will find, if you do it properly, on that side of the glass farther from you, like two wheels running in contrary directions. Whatever motions you feel impressed to make outside of those here specified you may follow with confidence, as they pertain to your own individuality, only do not try to give any special movement to the hand for fancy's sake merely. The palms of the hands should be held over all parts of the glass. A slow movement is better than a fast one, and at times the hands may be held perfectly still over both ends of the glass. It

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is not the *movement* of the hands that magnetises the coating of asphaltum, but the *aura* of the operator. Asphaltum absorbs the vital aura and retains it more permanently than other substances used for Mirrors. The chemical constituents of the coating are influenced by the magnetising process, and its atomic structure conforms to the auric vibrations of its maker. Let all the movements of the hands, therefore, be such as give the asphaltum an opportunity to absorb the magnetic aura in an even and orderly manner.

“While the Mirror is being magnetised the palms will feel cool as though the glass was *cold*, by reason of their aura being absorbed in its coating. When the magnetic process is finished you will be well aware of it, for the hands will feel exhausted of their force.

“The Mirror develops poles when magnetised similar to those of a magnet. Be careful to keep these poles distinct and clear. To aid in this, name them right and left poles. The right pole is that end of the glass nearest to the right hand. When using or again coating the Mirror keep its right pole to the right side. When you have given the Mirror its coat of asphaltum and magnetised it as directed, you will place the drying box beside it. Mark the poles on the outside end of the box and place the glass and cardboard in it accordingly. Close it carefully and set it away to dry in a place of even temperature, and where it will be protected from the curious.

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“This part of the matter being accomplished you will return the remaining asphaltum to the can, corking it up tightly. Cleanse the brush in the turpentine, working it in the fluid as long as any of the asphaltum remains. Clean the china with turpentine also, and then lay all aside for further use. When you have on three occasions re-coated and re-magnetised the Mirror it will be, when thoroughly dried and hardened, opaque, and ready for use. You will now mount it in its proper box, being careful to mark the poles as before.

“You now possess the most valuable instrument that ancient magicians possessed. It is the key to the hidden realms beyond and all the mysteries of the past. It is a comforter, guide and counsellor. As a friend, instructor and oracle, it will not deceive or betray. Let no one handle your Mirror but yourself. Keep it where it will not freeze or come in contact with low influences. As you are yourself pure, so your Mirror will in sympathy accord.

“With a heart on fire for humanity, a mind aspiring for truth, and a hand eager to engage in good works—all these *invariably* resulting from the Ideal life—you need and shall have our companionship, for now your aims are ours, our work is one. Through your Magic Mirror, therefore, you may *now* seek *our companionship*, following the instructions we have here set forth. Remember, however, that we are Finite beings; if we were infallible we would not need your co-operation.”



## Wings of Truth.

The author then gives very clear directions as to how to obtain the help and companionship of the Astral Brotherhood, and altogether this work is one no genuine student should be without.

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### Chromoscopy, Chromosphere, Psychology and Spectrum Synthesis.

*(Copyright strictly preserved in England and America.)*

By WILLIAM HEALD.

#### SECTION III. DEDUCTIONS.

##### CHAPTER SEVEN.

NAME COLOURS, COLOUR INFLUENCES OF NAMES. HOW TO NAME BABY AND HOW TO CHOOSE NAMES FOR PROFESSIONAL, BUSINESS, LITERARY AND OTHER PURPOSES.

“**W**HAT’S in a Name? A rose by any other Name would smell as sweet,” is so frequently quoted to present the idea that there is NOTHING in a NAME. This is a wrong suggestion, and has done positive harm in many instances, as I hope to demonstrate from the principles of Chromoscopy. It is the same author already quoted who says, “Good Name in man or woman. . . . is the immediate jewel of the Soul. . . . He that filches from me my GOOD NAME robs me of that which not enriches him, and makes me POOR INDEED.”

An examination of the Colour Alphabet and a re-perusal of all remarks thereon which appear in previous articles, will impress the reader with the idea that the LETTERS forming a NAME will bring either

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Adverse or Beneficial influences about the person receiving the name. From a wide experience, in which innumerable TESTS have formed the basis of deduction, I have been impressed with the conviction that Nativity Adverse influences may be counteracted or intensified by the NAME attached (used advisedly) to an individual. Also, Nativity Good influences may be modified or intensified, again by Name influences.

Swedenborg, my great teacher, knew there was much in a Name, as he has written pages on the subject. I can call the attention of my readers to a few passages only. He writes, "By a NAME the Ancients understood nothing else than the ESSENCE of a thing; and by to see and call by name, to know of what QUALITY they are. . . Name involves something which is to be observed . . . the NAME comprehends in one complex whatever is in man." To KNOW a NAME is to KNOW the QUALITY. Anciently, Names were bestowed on sons and daughters which signified the STATE in which the parents had been, especially the mothers when they conceived, or while they were with child, or when they brought forth, or the state in which the infants were when they were born. Thus names were significative. "Many similar passages could be presented, but any reader desiring fuller information on these lines, I merely suggest a careful perusal of Swedenborg. I recommend Subjective rather than Consecutive reading.

I am satisfied from the results of my own careful investigations that Swedenborg is

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strong, determined activity and the force of his nature will carry him through. These points are deduced from the play of the Violet, the Dark Red and the Grey, and again the Two WHITES. Such is the Name of B-A-R-R-I-M-O-R-E in its position in the Life Chromoscope of the Baby.

It will now be seen that the Name influences occupy a most important position in Chromoscopy, especially in regard to the formation of character and the strengthening of quality, and in developing the latent abilities.

Take then, as a general rule, that in giving Names to babies it is as well to note that Colours with good influences associate themselves with the letters forming the NAME given. Especially so if the Nativity Name contains Adverse Colours in its letters. Of course, one acquainted with Chromoscopy alone will be able to accurately deduce whether or not the first letter of the Name falls *odd* or falls *even* for the child. The Cast from Chromoscopy of a newly born babe's Nativity Colours will enable the parents AT ONCE to deduce whether the Name they are deciding to give to the child will commence with an odd or with an even letter. Still, there is sufficient information to give guidance to interested ones in the WINGS' articles. Letters with a doubt associated with them, whether they fall EVEN or ODD, omit from the Name altogether. See, for instance, that the letter "N" is omitted whenever possible, as its influence is always adverse. Ann, Jane, Hannah, etc., do NOT LIKE their



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Names. Even Henry and John must be converted to Harry and Jack. Even Nathaniel must be satisfied with "Nat," to get rid of one of the N's.

As to Names chosen for profession, for business and for *nom de plume*, the first letter will ALWAYS FALL ODD, so that the CHROMOSCOPE ALPHABET given with May WINGS will serve all such purposes if the Meanings of Colour be clearly understood.

I know nothing whatever of the history of "Nunquam," but a worse Name for general purposes could scarcely be chosen. If there were no domestic worries before the Name was used I say there would arise any number after its adoption. Chromoscopy would never recommend "Nunquam." For Literary purposes, "Casua" is a good Name for lady writers, "Casuax" for gentlemen writers. For an inventor, or for one wishing to bring some form of originality before the world, "Makhosa" is an excellent Name. In "Marconi" there are elements of failure, and his System will be so improved upon that the Name will either disappear altogether or the latter part of it will drop out. "Edi-Swan" gets rid of certain adverse elements of "Edison," but brings "Swan" too strongly adverse for there to exist a perfect unanimity of feeling. "Swan-Edi" would have been a FAR BETTER NAME. For an actor "Saemouf" would be capital; for an actress "Fazreua" could NOT BE BEATEN. For a financier or a speculator "EROXS" (not to be pronounced "he rocks") would have the most satisfactory

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influence. Those who Name horses for the race-course "make a note on't."

The why and the wherefore of these arbitrary Names may be understood from a careful perusal of the Colours which associate themselves with the letters constituting them. Trusting there is sufficient suggestion in this article to guide parents in Naming the Baby, and others to choose a satisfactory Name for any specific purpose, we will now proceed to consider what Chromoscopy has to declare respecting Character, Disposition and Ability as declared by means of Colours and Numbers.

(To be continued.)

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## The Cultivation and Acquirement of Personal Magnetism.

(Copyright by O Hashnu Hara.)

IN previous papers I have dwelt at some length upon the necessity for correct breathing in the cultivation of Personal Magnetism, and I cannot too greatly emphasise the necessity for this where any continued success is to be scored.

The exercise I give in this article is one that is continually practised by the Raja Yogis. It serves to generate magnetism, and when it is faithfully followed out day by day will, if practised immediately *before* concentration, give mental and spiritual clear-sight far beyond that obtained under ordinary circumstances. The process is accompanied by at first a slightly dizzy sensation, then the brain suddenly clears, and the student receives both *inspiration* and *renewed* vigour.

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There is sometimes clairvoyant vision, and in other cases direct communication with the Spirit worlds.

Sit upright, away from any chair back or rest. Empty the lungs. Now count *four*, mentally and quite slowly, whilst you draw in a deep breath. Hold the breath till you have counted sixteen; count eight as you slowly exhale. All this with closed mouth, *i.e.*, through the nostrils.

Stop the exercise as soon as you are tired. When you can do this easily try the following: Breathe in whilst you count four, expel the breath whilst you count eight; keep the lungs empty whilst you count sixteen; that is, hold your breath during that period. This exercise is much more difficult, and also more potent than the former.

I do not advise it as a general practice.

*(To be continued.)*

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## Practical Lessons in Theosophy.

*(continued.)*

IT will now be seen that pretty nearly the whole of the main outlines of the theosophical hypothesis have been given, and that it appears to be a homogeneous and approximately scientific theory which, though sufficient for the present day, may have to be modified in the future. Thus, though the main ideas will stand, it is evident from a brief glance at the ways of evolution that the more comprehensive the mind becomes in its understanding, the more complicated it becomes in its workings, that the extra light thus thrown on past work will



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very necessarily entirely transform many tentative and hazy hypotheses thrown out as feelers, and also, to a great extent, modify the *appearance* of the laws which have been formulated, and completely *alter* and transform some of their aspects.

For instance, if a man is fixed in a certain position, and can see a plane square in front of him, he will form laws for this appearance which are correct. Now suppose he obtains the power of movement, and sees that the square is really the face of a cube ; his first laws are not thrown over and rendered wrong, but his whole conception of the appearance is immensely altered and enlarged. In like manner must we be prepared for widening of our views on subjects, and most essential is it to bear this always in mind.

To take an example in Theosophy ; the descriptions published of the astral and mental planes are of necessity but pictures drawn on consciousness, as we understand it, of that very much extended cognisance which is necessary for a true appreciation of them. And this metaphor, this symbolism which we find running throughout the regions of occultism, has its value and was intended, nay, deliberately purposed, so as to make truths unfitted for an infant consciousness *adaptable* to the advance in human knowledge.

If students will only bear this important statement in mind it will be found that much apparently insignificant and apparently trivial matter in many of the books of the great religions of the world contains the connecting links which seem to

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prove that all these religions have had the same source, and that their details (esoteric) are as much in accord as their main tenets and laws. At the same time, certain it is that the personality of the leader or founder has in many cases been reflected in his work and teachings, and has coloured them. To the careful reader this colouring is detectable, and must, of course, be allowed for. And so may it be that the personal characteristics of writers on Theosophy have given their little tinge of colour, or at best, have made most prominent those points which have appealed to them most, and so distorted the thing in itself. So it may be, and so it is well, for that part which appeals to them may be that part necessary for their advance; for man is born physically with hereditary instincts, psychically with the hereditary instincts derived from experiences in his past lives. All these he must learn by trial to leave or continue with as it seems best; for his conscience, his innate perception of that which is right or wrong for himself, is his highest appeal; to be true to himself is his first duty.

There are said to be three paths to the Ego and God, three lines of development,—the Good, the Beautiful and the True.

The Good is more intimately connected with the emotions—the sympathies—and these are at best, and certainly in their highest aspects, abstract love, altruism and devotion.

The Beautiful in its highest aspect is the synthesis of the two planes, the emotional and the mental. It possesses the mental

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symmetry of form, and is and can be only realised to its full extent after the development of the Good. And the most complete of all is the True, in that it synthesises all three aspects in itself, and is, perhaps, the last attained in evolution. It typifies the sacrifice of much vague good, much vague and beautiful form, because they are but similes, perhaps bred by imaginations, and in this *sacrifice*, in this weeding out, is gained the true individuality and the God.

(To be continued.)

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### Notice.

I WILL write letters of advice and instruction for those who find they need help outside that which they can obtain from the pages of a magazine ; that is to say, advice which applies to their *individual needs*. For each letter, which will practically amount to a *lesson* in the *Science of Being*, you must enclose 5s. and a stamped addressed envelope, in payment for my time and postage, etc.

It is not that I will not give help, but that I cannot, in justice to my work, spend so much time in answering letters for nothing. Where it is desired, I will give a *month's special treatment* for success in anything you want—health, happiness, business, etc.—with the letter.

I do not charge for the treatment, but only for writing the letters. In every case I want date of birth, a clear statement of your requirements, and where possible, a photograph.

O HASHNU HARA.



## Wings of Truth.

### Self-Consciousness.

(AN AUTOBIOGRAPHY.)

SO WINGS OF TRUTH was born. Many people came to me and said, "Oh, it is easy for *you* to do these things; look at the *will power* you have; besides, you are lucky." Perhaps I am. I only know that my "luck" has been gained by hard fights against apparently insurmountable obstacles, that very few of my battles have been "walk overs," and that whenever a friendly hand has been put out to help me it has turned round and become a hindrance—if nothing worse. Every step I have risen has been taken alone; every conquest has been through dint of hard work and sheer pluck.

Every line I write in my books and teaching has been learnt by me in the bitter school of experience. *I may read books*, but I have always to *realise for myself*. I have always had to *see* things clearly for myself, and as soon as *I* could see, I could teach others. I often think my chief talent is my ability to ram information in a perfectly digestible form down other people's throats. It has been often said that if *I* can't make anybody understand a thing, nobody else will; anyway, WINGS OF TRUTH appeared.

I remember I sent for estimates to a Scotch printer who had done small things for me. He sent down a very reasonable estimate, and in an evil hour (*for him*), came down to see me. He gasped when he found that I was a woman, and straightway went home and doubled his estimate, saying he had made a mistake.

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So he had, for I politely consigned him to a very much warmer region and gave the work elsewhere. Not only did WINGS appear, but so did subscriptions, and I had enough to pay the printer's bill before the magazine was off the press.

With the birth of WINGS my self-consciousness began to vanish entirely. I no longer quaked before my clients inwardly, nor froze them outwardly, unless they put on "*side*," which I will not stand. They cannot keep it up long with me, either; I only look at them, and they drop it. I often wonder *how* I look, but I can't get the effect in the looking-glass at all.

Then came another lesson.

With the birth of WINGS OF TRUTH came *work*, shoals of it, and I had to get a secretary to help me. I needed all my Mental Science to keep me going here. I cannot be *rude* to people, except on paper, and so I had to endure visitors. It was only the appearance of a genuine client or pupil which enabled me to shunt the people, men and women, who came and *talked*. Talk for *hours* on self and metaphysics and the weather, but self principally. Wonder *how* I got through so much work, *when* I found time to do it, and so forth, whilst I would fume inwardly, ruefully think of time spent in the small hours making up for it all, and vowing I would not talk to *anybody*, man or woman, for less than 10/6 for thirty minutes!

It is a wonder they did not break up my health altogether, yet I simply could not bring myself to be rude to them, and go by

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means of any *ordinary* hints they would not, nor even if I *said* I was busy and could only give them a few minutes. It was not any use “frowning bricks”—a cart-load wouldn’t have moved them! In the same way my over prominent bump of politeness would not permit of my looking bored, however sick of them I was feeling—and I was generally pretty sick; so there I had to sit, fuming, and then I had to burn the midnight oil and go to bed when I *ought* to have been getting up.

Then the *letters*—sheets of note-paper, in pencil sometimes, very seldom with as much as a stamped envelope inside. Never a fee for my time. Letters that sometimes took me twenty minutes to wade through, or longer. Well, sometimes I answered these, sometimes I didn’t—it depended a good deal on the sign the moon was in, and my temper.

(*To be continued.*)

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## On my Table.

Such a pile of books! I am quite at a loss where to begin. However, here goes:—

“REALITIES OF LIFE,” being thoughts gathered from the teachings of the Rev. H. R. Haweis, M.A., by Jessie Oliver. Elliot Stock, 62, Paternoster Row, London, E.C.; cloth 148 pp.; price 3s. 6d.

Those who have known and loved H. R. Haweis in life will eagerly turn to this little work, and those who have not been so favoured will be sadly wanting if they do not avail themselves of this opportunity to peep into the thought life of this great preacher. Mr. Haweis was at once the most liberal minded, cultured and inspired writer and speaker of last century. The book now before me sparkles with the clear cut gems of thought and



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inspiration for which Mr. Haweis was so eagerly sought after. The author has done her work well, and the book is one to be added to the library.

"THE MEMOIRS OF PAUL KRUGER," four times President of the Transvaal, told by *himself*; translated by A. Teixeira de Mattos. With portraits and map; two vols., demy 8vo, cloth gilt, 32s.; T. Fisher Unwin. Everyone will read with keen interest this autobiography. Paul Kruger is, perhaps, the most astute diplomatist of the latter half of the last century, and these memoirs, which were dictated to his private secretaries, give the whole history of his life, from boyhood up to his downfall in the Transvaal War, and bear the vivid impress of his strange and powerful personality. The work sheds much new light upon the Boer War, the Jameson Raid, and is indeed practically a new and powerfully written history of the Transvaal. Knowing South Africa and the people as I do, the work is to me one of exceptional interest; but all who have followed the recent war and who still speculate upon future developments, may find much to interest them in the past, and possibly discover the probabilities of the future. The books are splendidly produced. By a special arrangement with Mr. T. Fisher Unwin, I am able to offer this important work to my readers upon the instalment plan, as will be seen by reference to the advertisement pages in January WINGS.

"A WHITTIER TREASURY," selected by the Countess of Portsmouth; Broadbent, Manchester, 19, Oxford Street. A daintily produced volume, containing treasures from the works of the celebrated American poet. They are well chosen, beautifully printed, and would form a charming gift. The author has attempted to present to all readers the poet's message in its choicest form. Without hesitation I think I can say she has succeeded.

"THE ZODIACAL CARDS AND HOW TO USE THEM," by Grace Angela, price 6s., post free, with cards, from the author, Inwood-on-Hudson, New York City, New York, U.S.A. I can cordially recommend

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this book and the cards accompanying it to the lovers of cartomancy I number amongst my readers. It is not only original and clever, but it appears to be very far above the average, and to have had much careful thought and attention given to details. The *results* I find are really excellent, and my readers should test the matter for themselves. They are easy to master—much more so, for instance, than the Tarot cards—and they deal with mental and spiritual states as well as the more earthly conditions of everyday life. The author is to be congratulated upon a very clever work.

"THE SECRET OF OPULENCE," 2s. 6d., by C. W. Close, 126, Birch Street, Bangor, Maine, U.S.A. It is a real pleasure to have a work of Dr. Close's again on my table; it seems ages since the *Free Man*, one of the best little papers going, was bought up by *Mind*, and its potent individuality lost. This little work is in the author's happiest spirit, and those who are searching for the "*secret*" will find solution in these pages.

Other works unavoidably held over till next month are "HUMAN MAGNETISM," by Prof. James Coates; Nichols and Co., Oxford Street, London, W. "UN SEUL CHAMPIGNON SUR LE GLOBE!" by Lachiche Hugues, Port Louis, Maurice; "THE EDUCATOR," London County Council, Westminster. "REALIZATION," by Loraine Follett; published by the Order of the White Rose, Boston. "THE ART OF BEING HAPPY," by the REV. C. A. Hall; Alexander Gardner, Paisley.

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